THE

LIGHT OF TRUTH

OR THE

SIDDHĀNTA DĪPIKĀ

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TIRUMANTIRAM OF St. TIRUMŪLAR.

BRĀHMANA ĀCHĀRA.

(Continued from page 138 of No. 5, Vol. X.)

We have shown that the Path of the Praṇava is the Path of Yoga. But the symbol is used in all the lower paths also, that the meaning may dawn on the aspirant little by little. The exoteric form of worship corresponding to the Yoga is the worship of the Śiva-liṅga. We have often and again shown that the Śiva-liṅga is nothing but the Praṇava in a visible form and has no sex meaning. The word liṅga itself means a sign, a perceptible sign of the Imperceptible Deity. And as such it is used in several passages of the Upanishats:

अव्यक्तात्तुपरः पुरुषोव्यापको लिंगएवच ।
यज्ज्ञात्वामुच्यतेजन्तु रमृतत्वंचगच्छति ॥ *Kaṭha-Upanishat II. vi. 8.*

नतस्यकश्चित्पति रस्तिलोकेनचेशिता नैवचतस्यलिङ्गं ।
सकारणंकरणाधिपाधिपोनचास्यकश्चिजनितानचाधिपः॥ *Švetāšvatara-Up. VI. 9.*

रौद्रंलिंगंमहाविष्णु र्भक्त्याशुद्धंशिलामयम् ।
चारुचित्रंसमभ्यर्च्य लब्धवान्परमंपदम् ॥ *Parāçara-purāṇa.*

And Haradatta quotes it also in his Śruti-Sūktimālā.

We know that the Praṇava is the highest sign and symbol of the Deity. As shown in the Praṇava Upanishat, *Om* is the

eldest son of Brahmā, God Gaṇapati, and the Piḷḷaiyār çuḷi உ with which every one begins a writing is nothing but Praṇava. The visible from of the Praṇava is ஓ and this form is composed of an arc and a line. The arc of Ardhachandra form is the Bindu, and the line (Daṇḍa) is the Nādam. And the Liṅga is formed of the letters of the Praṇava. Says St. Tirumūlar in another place :—

அகாரமுதலாயனைத்துமாய்நிற்கும்
உகாரமுதலாயுயிர்ப்பெய்துநிற்கும்
அகாரவுகாரமிரண்டுமறியில்
அகாரவுகாரமிலிங்கமதாமே.

As 'A' it is the All.
As 'U' it is life of the All.
If 'A' and 'U' is to be known,
This 'A' and 'U' is the *Liṅga*.

இலிங்கநற்பீட இசையுமோங்காரம்
இலிங்கநற்கண்டநிறையும் மகாரம்
இலிங்கத்துள்வட்டம்நிறையுமுகாரம்
இலிங்கமகாரநிறைவிந்துநாதமே.

In the Pīṭha of the Liṅga is the Oṅkāra
In the Kaṇṭha of the Liṅga is the Makāra
In the inner arch (Yoni) of the Linga is the Ukāra
In the (Ūrdhava) Linga of Akāra is present Bindu and Nādam.

That the Linga is the Praṇava is the gist of Liṅga-purāṇa and the famous Pillar of Fire that arose, without beginning or end, and which became the Śiva-liṅga of Praṇava form is clear from the following passage :—

तदासमचवत्तत्रनादोवैशब्दलक्षणः ।
ओमोमितिसुरश्रेष्ठाः सुव्यक्तःप्लुतलक्षणः ॥

किमिदं त्विति संचिन्त्य मयातिष्ठन्महास्वनम् ।
लिंगस्य दक्षिणे भागे तदापश्यत्सनातनम् ॥
आद्यवर्णमकारं तु उकारं चोत्तरे ततः ।
मकारं मध्यतश्चैव नादान्तं तस्य चोमिति ॥
सूर्यमण्डलवद्दृष्ट्वा वर्णमाद्यं तु दक्षिणे ।
उत्तरे पावकप्रख्यमुकारं पुरुषर्षभः ।
शीतांशुमण्डलप्रख्यं मकारं मध्यमं तथा ।
तस्योपरि तदापश्यच्छुद्धस्फटिकवत्प्रभुम् ।
तुरीयातीतममृतं निष्कलं निरुपप्लवम् ।
निर्द्वन्द्वं केवलं शून्यं बाह्याभ्यंतरवर्जितम् ।
सबाह्याभ्यन्तरं चैव सबाह्याभ्यन्तरस्थितम् ।
आदिमध्यान्तरहितमानन्दस्यापि कारणम् ।
मात्रातिस्रस्त्वर्धमात्रा नादाख्यं ब्रह्मसंज्ञितम् ॥ *Linga-Purāṇa, Pūrvārdha, chap. 18, vv. 49 to 56.*

The worship of Śiva-linga is essentially a yoga worship and the Āgamic rituals are all yoga practices. The Priest who is entitled to perform the Pūjā in the Śiva-Pūjā has to undergo accordingly Nirvāṇa dīkshā and Āchārya-abhisheka, a qualification which would require him to be an adept in yoga and not a mere aspirant. As the higest upāsanā in Yoga is the Dahara-vidyā or the heart-worship symobolised by the Ākāça-Linga of Chidambara Puṇḍarīka Kshetra, the Chidambaram Temple priests are all supposed to be yogis and one with Śri Natarājā (in the Saha Mārga). Vīraçaivism which marks this high-water mark of Esoteric Ātma-linga worship of the Heart abjures accordingly the worship of Sthāvara-linga, though they are now in fact their most devoted worshippers. That is also why they wear the Linga next to their heart. Vemana, the great yogi frequently points out the difference between the real heart-worship of the Linga and the purely formal worship. Says he:—

"How would he who worshipped the Jiva-linga worship images of stone? Would he taste the bitter who had drunk the honey?"

From the Liṅga-purāṇa account this Šiva-linga of Praṇava Form is the Fire, or Agni, and Agni is Rudra. And we are extremely indebted to Mr. Nārāyaṇa Aiyyaṅgār for pointing out how the worship of the Šiva-liṅga and the sacrificial worship of Agni or Rudra is connected, and how this in its esoteric signification is the Dahara-Vidyā. The pit of the altar is the yoni, the heart or Dahara Puṇḍarīka of all creatures. The Fire generated from it by friction of Ātma and Praṇava* and rising upwards is the Liṅga of the Aliṅga Parameçvara or Rudra. We accordingly make no apology for quoting the following passages:—

"This son Agni Mahādeva is the bellowing Bull that has entered all the mortals (Ṛig Veda IV. 58, 3). He is Viçvāyu that has gone into all the caves or hearts (Ṛig Veda I. 67, 3, vide p. 398 ante). In other words He is Viçvarūpa, the multiform and yet the One. He is the one fire that is maintained in the houses, hearts, of all sacrificers. As Agni is identical with Rudra, one of the Rudra-sūktas of the Ṛig Veda, viz., II. 33, mentions Rudra as Içāna, the Lord, who is Puru-rūpa and Viçva-rūpa, both meaning that He is Multiform (verses 9 and 10), and as the lion-like Youth sealed garta (verse 11). Garta means the pit and may be taken to mean here the fire-altar, representing esoterically the sacrificer's heart. He is the youth because He is the strong Son-God, able to kill all the dark passions; His youth should be taken to be a metaphorical expression denoting the spiritual vigour and strength of the formless Infinite Son that is in all forms. This Viçvarūpa Rudra is identical with Indra who, according to the Ṛig Veda, has become multiform (p. 338 ante) and who is another aspect of the valiant Son of Sacrifice, Prajāpati. In Ṛig Veda X. 99, 7, Indra is called Asmat Sujāta, 'our lovely Son'; and the Taitt-Brāhmaṇa III 7, 7, 8, has a verse in which the sacrificer addresses Agni thus:—

I am thine and Thou art this (wealth of) mine. Thou art my yoni, womb, and I am thine womb. Being mine, O Agni, carry my oblations. Thou art, O Tātavedas, the Son that achieves the World for the father. (Putrah pitre loka-kṛit Jātavedah).

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* आत्मानमरणिंकृत्वा प्रणवञ्चोत्तरारणिम् ।
ध्याननिर्मथनाभ्यासात्पाशंदहतिपण्डितः ॥ *Kaivalya-upanishat.*

O Agni, be seated in thine own place,—'Agne Svām yonin âsîda'.

Agni is the womb in which the sacrificer is born spiritually (vide p. 330 ante). The sacrificer is Agni's womb or place, because Agni is symbolical of the Son-God cherished in his heart's womb. As Agni represents the spiritual Son, the Self, it is the Son who is Lokakṛit, the achiever of Heaven, to the father, the knower, that has kindled Him in himself. The Mantra used in making âtmasamāropaṇa of Agni i.e., establishing Agni mentally in one's own heart (Vide p. 361 ante), says:—

O Agni, who art the Self (of me and all)! That (spiritual) form of thine which is fit to be sacrificed, with that (form) do thou ascend (my) self (mind or heart), making for us all those wealths in abundance which are fit for men. Becoming sacrifice, be thou seated in (me who am) sacrifice, in (me who am) thine own womb or place. Born (or rising) from the (sacrificial) ground, come on, O Jāta-vedas, (into me) together with thine home (the altar).

This mantra is found in the Taitt. Brāhmaṇa, II, 5. 8. 8, and the Taitt. Samhitā also (III. 4. 10. 5.) quotes it and says that by it the sacrificer places Agni in himself (Ātman Samārohayate) and that the sacrificer is the womb for Agni (Yajāmano vā Agner yonih). Agni's Yajñiya form, which is to be sacrificed, is identical with the primeval Purusha *alias* yajna, the victim, that was sacrificed according to the Purusha-sūkta. The sacrificer, by realizing Him in himself, becomes a sacrifice (self-sacrifice) and so he too calls himself sacrifice. Thus the whole altar glowing with the sacred fire is placed in the knower's heart at the end of the rite; and when he worships the sacred fire again he says the next mantra "Upāvaroha Jātavedah," etc., by which he beseeches Agni-Purusha in the heart to descend from there into the fire in order to carry his oblations to the Gods.

Thus Agni-Rudra is the In-dweller, Purusha, the formless Infinite Self in the heart's womb of the knower. Vishṇu, from Viç, to pervade or penetrate, is one who has penetrated Himself into all creatures and things and Vishṇu is one of the names of Agni. There are two kinds of creation, spiritual and animal. Those who are blind to the former think that their creation takes place simply by animal lust and union of the sexes and that there is no higher power (Bhagavadgitā XVI. 8.) Their world extends from the stomach downwards, as they indulge in gluttony and lust. To them even the holy name of Prajāpati, the Genitor, means nothing more than the Jaghanya member, and they likewise degrade

Vishṇu-Purusha from the lovely In-dweller to simply purusha, man, and then to man's sex. As a contrast to this purusha of animal creation and in order to entice souls to the Purusha of Spiritual creation, the same names of purusha and yoni are employed, but their locality is lifted up to the heart which, being alike in man and woman and therefore sexless, gives a new meaning altogether to them, namely the Self as the sexless Purusha glowing, or the sacred fire in the sexless womb of the altar of Vidyā or Śraddhā, Knowledge or Faith. Similarly the word retas in the Jaghanya sense is the seed of animal creation; but lifted up to the region of the heart it means the Rig-vedic Mind's Retas or Supreme Self's effusion of sexless love, by realizing which the Knower also creates himself spiritually as the One-Manifold in order to love all creatures as himself. "O ye men! Here is the Purusha who is the formless Self in the Puras, bodies, of all creatures, who is sexless, who, nevertheless, is the most valiant youth conquering all by loving all creatures as himself and thereby leaving no second or enemy to war with, who is most manly, putting down all sins and temptations. Realize Him as your spiritual manliness and procreate yourselves in the womb of Faith or Knowledge." It appears to me that the Liṅga symbol that is embedded in the stony seat and worshipped in Śaiva temples represents esoterically the Lovely Purusha established as the sacred Agni in the womb or altar of the hearts of all knowers. Even Brāhmin ascetics of the great smārta community, who have studied the Vedānta and renounced home and all worldly desires pay reverence to the Liṅga, which they would not do if there was anything sexual in it. In some temples the Liṅga is called Jyotir-Liṅga, Symbol of Light, and Ākāça-Liṅga, Symbol of Sky, meaning thereby that the God worshipped is Formless and Infinite like the Sky. Phallus worship seems to have prevailed among other ancient nations also. According to Webster, the Phallus-symbol was carried in procession in the Bacchic orgies, or worshipped in various ways. I cannot bring myself to believe that a nation, which in other respects was highly civilized, worshipped the Phallus-symbol as meaning only the emblem of the generative power in nature. To worship that power no religious teaching or symbol is necessary. Even beasts know that kind of worship. At all events, so far as the ancient, riddle-loving, Samskṛiṭ-India is concerned, the Liṅga-worship seems to me to have been invented as an etymological Vedāntic riddle by pondering over the Vedic ritual of placing Agni-Purusha in the womb of the heart. The double meaning of Purusha and Yoni is at the root of the riddle,

which seemingly is gross and sexual but really sublime and spiritual. [Essays in Indo-Āryan Mythology, part I., by Nārāyaṇa Aiyyaṅgār (vide pp. 103, 104, 105, 106, and 107).]

Professor H. H. Wilson has the following remarks[1] to offer on the subject and he elsewhere remarks that the form of the Śiva Liṅga is unobjectionable.

"There is nothing like the phallic orgies of antiquity; it is all mystical and spiritual. The Linga is two-fold, external and internal. The ignorant who needs a visible sign, worship Śiva as a "Mark" or "type"—which is the proper meaning of the word "Linga",—of wood or stone; but the wise look upon this outward emblem as nothing, and contemplate, in their minds, the invisible, inscrutable type, which is Śiva himself. Whatever may have been the origin of this form of worship in India, the notion upon which it was founded, according to the impure fancies of European writers, are not to be traced in even the Śaiva Purāṇas."

Elsewhere he remarks[2]

'The worship of Śiva, under the type of the Liṅga, it has been observed, is almost the only form in which that Deity is reverenced. It is also perhaps the most ancient object of homage adopted in India subsequently to the ritual of the Vedas which was chiefly, if not wholly, addressed to the elements and particularly to Fire. How far the worship of the Liṅga is authorised by the Vedas, is doubtful, but it is the main purport of several of the Purāṇas. There can be no doubt of its universality at the period of the Mahommedan invasion of India. The idol destroyed by Mahmud of Ghizni was nothing more than a Liṅga, being according to Mirkhered, a block of stone four or five cubits long and of proportionate thickness. It was, in fact, one of the twelve great Liṅgas then set up in various parts of India, several of which besides Someçvara, or Somanātha, which was the name of the Śiva demolished by Mahmud, were destroyed by the early Mohammedan conquerors. Most, if not all of them, also are named in works, of which the date cannot be much later than the eighth or ninth century, and it is therefore to be inferred with as much certainty as anything short of positive testimony can afford, that the worship of Śiva, under this type, prevailed throughout India at least as

[1] H. H. Wilson on the Purāṇas, p. 72.
[2] H. H. Wilson, M.A., F.R.S. in "Hindu Religions", p. 139.

early as the fifth or sixth century of the Christian era. Considered as one great branch of the universal public worship, its prevalence, no doubt, dates much earlier; but the particular modifications under which the several types received their local designations, and became entitled to special reverence, are not in every case of remote antiquity.

My brother Mr. Raṅgasvāmi Aiyyar has dwelt on the subject at great length and in all its aspects in his paper on the Inner Meaning of the Šiva-liṅga published in Volumes VII and VIII of this journal.

Col. Vans Kennedy points out how this Šiva-linga symbol has no sex origin.

Max Müller translates 'Aliṅga' as 'imperceptible,' and Šri-Šankarāchārya explains *Liṅga* of the Švetāçvatara-Upanishat text as a sign on whose cogency His existence could be inferred: That is, the Linga is the perceptible sign of the Imperceptible Deity. The Sūtrakāra, Bādarāyaṇa, also uses the word Liṅga frequently to mean the sign or characteristic mark, as in the following Sūtra:

आकाशस्तल्लिङ्गात् । I. i. 23.

Appaiyya Dīkshit in his Sivārkamaṇidīpikā on अनन्तवत्वम सर्वज्ञताया 2. 2. 38, quotes the following text from Ṛig-Veda, 5th Maṇḍala, 3rd Sūkta, 3rd Mantra:—

तवश्रियेमरुतोमर्जयन्तरुद्रयत्ते जनिमचारुचित्रम् ।
पदंयद्विष्णोरुपमन्निधायितेन पासिगुह्यन्नामगानाम् ॥

The word used is 'Janima' and it is interpreted as meaning the Šiva-linga in the following upabṛimhaṇa passage of the Parāçāra-purāṇa:—

रौद्रंलिङ्गंमहाविष्णुर्भक्त्याशुद्धांशिलामयम् ।
चारुचित्रंसमभ्यर्च्यलब्धवान्परमंपदम् ॥

In this passage the word "Liṅga" is used for "Janima", and its qualification as "Chāruchitra" points to the Ṛigvedic mantra.

(To be continued.)

J. M. N.

COSMIC CONSCIOUSNESS.

(*Continued from page 148 of No. 5 Vol. X.*)

The next Chapter (Chap. IV.), covers nearly a third of the book and deals with the "Effects of Liberation," or the fruits of Sanctification, Saintliness (="Saintship" according to the author) or *Ātma-darçanam*. It is consequently a description of the subjective experiences and the related objective characteristics of Jñānis to whom the Kingdom of Heaven has become a living reality. As those experiences transcend the plane of the senses and thought, it is rather trying to clothe them in the language of man, that is to say, in the language of self-consciousness. The author happily terms them, the '*effects* of Liberation,' which exactly corresponds to the Sanskrit "Kāryāṇi." The order of *illuminati* who are a pride to the spiritual glory of India, and whose books of Light and Wisdom are the Śaivāgamas, call such experiences, only "Kāryāṇi" (=literally, 'effects'). These subjective experiences and the related objective features are well analysed in the light of modern psychology, so far as that process is possible, by Prof. James and Dr. Bucke in their respective works, and their analyses are fully utilised by our author in the present Chapter. The 'effects' of 'Mukti' are marshalled under six heads and they are (1) The sense of inflowing Light, (2) The indescribable Ecstacy of Happiness or Bliss, (3) The sense of Immortality and of dethronement of Death, (4) The sense of the universal absence of Sin, (5) Intellectual Illumination, and (6) The added Charm to the Personality. The author's own words on the sense of inflowing light will bear quoting in full:

"The person, suddenly and without warning has a sense of being immersed in a flame, a sweet, cooling, brilliant light, rose-coloured perhaps; or rather, he feels that his heart is filled with such a light; and at the same instant he is, as it were, bathed in an emotion of joy, assurance, triumph or salvation."

He adds, further on, that this luminous phenomenon

"Is described by psychologists as a form of sensory automatism which gives rise to hallucinatory or pseudo-hallucinatory vision. This

vision, which leaves a lasting impression on the hearts of the illumined ones, is always accompanied with emotional exaltation. It is this phenomenon which is described in our writings as *Jyotis, Parañjyotis, Paraveli, Parākāça, Chidambara, Akhandajyoti*, etc."

In the words of Śrī Rāmakṛishṇa Paramahamsa, "The Living Light to which the earnest devotee is drawn doth not burn. It is like the light coming from a gem, shining, yet soft, cool and soothing. It burneth not, it giveth peace and joy". Numerous recent instances of this subjective experience of light-sensing are to be found in Prof. Starbuck's *The Psychology of Religion.* We will quote a few recorded cases, in common with our author :

"The very heavens seemed to open and pour down rays of light and glory not for a moment only, but all day and night floods of light and glory seemed to pour through my soul and oh! how I was changed and everything became new"——"All at once the glory of God shone upon and round about me in a manner almost marvellous. A light perfectly ineffable and sweet and cool shone in my soul, that almost prostrated me to the ground; the light seemed like the brightness of The Sun in every direction. It was too intense for the eyes"——"A strange light which seemed to light up the whole room (for it was dark), a conscious, supreme bliss which caused me to repeat, 'Glory to God,' for a long time."

Śrī Rāmakṛishṇa Paramahamsa attained his "Illumination" after a sore struggle ranging over twelve years, which is said to have been like "a torrent of spiritual light deluging his mind." And Walt Whitman characterizes that light as "ineffable light——light rare, untellable, lighting the very light——beyond all signs, description and language." This light-sensing feeling is almost a commonplace in the Śaiva-Siddhānta mystic literature, and one and all the "Anointed of God" like Tirumūlar, Māṇikkavāchakar, Vāgīçar, Jñānasambandhar, Sundarar, Veṇkāḍar, Tāyumānavar, and others refer to it again and again. The phenomenon is known to Christian Saints as the "opening of heaven" which Śri-Parānanda thus describes:

"The *opening of heaven* is the sudden manifestation of the Spirit, which takes place in the last stage of spiritual communion. Just as when one

awakes from sleep, the world suddenly presents itself, and one may then be said to 'see the *world* open' so when in deep *yoga* (communion) one recedes from sense-perception and thought, the Spirit suddenly manifests itself limitlessly in glory. This *spiritual experience* or experience of the finding of the Spirit, within the Body, like infinite space illumined, is the 'opening of heaven' in man"——and again, "These signs (witnessed by the spirit at its Resurrection) consist of *sounds* like trumpet-blasts, and blowing of gales, *sights* like lightning flashes, and the *feeling* of all one's I-ness or I-hood *consumed* in a great melting furnace. Then amidst the distressing sense of a general conflagration and crumbling up of the very foundations of one's existence, comes an indescribable *Calm* accompanied with a great and hallowing *Effulgence* which, growing every moment in all directions, stands forth presently as Love Absolute, as *Love without a second to love*, permeating all through the now *infinitely* extended Be-ing"——"In deep spiritual communion the *manifestation of God* takes place not only as a realization of an all-pervading cognition, but often as an austerely luminous glow all through the infinitely expanded spirit. This illumination is the very opposite of Darkness. Thus the doctrine, "God is Light," is founded on actual experience during spiritual communion."[1]

The phenomenon of light-sensing in 'Resurrection' is therefore a widely-recognised truth.

The above effect of *Ātmoddhāraṇa* need not necessarily be felt by every one of the *illuminati*, but the ineffable Ecstacy of Happiness or Bliss is a fundamental, and hence universal feature. "When the ecstacy occurs", says Mr. Nañjuṇḍa Rao, "it seems as if the person illuminated became aware of a Presence, of a higher and friendly Power, of Universal Life, which seems to wrap him round with friendliness and swallow him up in bliss", and there succeeds "an immense elation and freedom, as if the

[1] *An Eastern Exposition of St John*, London, 1902; pp. 56, 120, 33. The second sentence of the second quotation appears on p. 245 of his *The Culture of the Soul among Western Nations* (New York, 1906) with some variation: "Amidst a distressing sense of a general conflagration and 'melting' of the elements of thought, and of a crumbling up of all mental states, comes an indescribable Calm, accompanied with a great and hallowing Effulgence, which, growing every instant, inundates the whole body and, *getting beyond its bounds*, like a river that has swept over its banks, *flows in every direction* far and wide as *Love Absolute*, as Love unconditioned by quantity or quality."

outlines of confining self-hood had melted away." It is too subtle and piercing a delight for self-conscious words to convey. The senses and thought are both extinguished when it supervenes. St. Teresa[1] speaks of it as "penetrating to the marrow of the bones, whilst earthly pleasures affect only the surface of the senses. I think that this is a just description, and I cannot make it better." And in the same though stronger vein St. Tirumūlar exclaims:—

> முகத்திற்கண்கொண்டு காண்கின்றமூடர்காள்
> அகத்திற்கண்கொண்டு காண்பதேயானந்த
> மகட்குத்தாய் தன்மணாளனோடாடிய
> சுகத்தைச்சொல்லென்றாற் சொல்லுமாறெங்ஙனே.[2]

Our author quotes St. Māṇikkavāchakar and St. John of the Cross, Solomon and Sadāçivabrạhmam, Lord Gauraṅga and Vivekānanda, for a further confirmation of the ecstatic bliss that co-exists with Ātma-darçanam, and adds (p. 65) that

"This experience is interpreted or expressed in two ways, namely, in its personal and impersonal aspect. In its personal aspect, which is by far the most common, the devotee speaks of the Holy, Loving Power which swallows up his individuality, as it were in bliss, as a vision of his Ideal God to whom he used to appeal for deliverance before the attainment. This experience of the Loving Presence, though a subjective phenomenon, is thus objectified, and it is this which has led to the conception of a personal God, with various attributes, the conception being according to the intellectual advancement and the degree of tender feeling of the devotee, towards his Ideal God.........But a few, especially the more intellectual and philosophical ones, have interpreted the same in its impersonal aspect, because they have felt that the Holy Presence is not only outside them but also in their heart of hearts, and that it extends through infinite space, and is in, above, under and around them. These, especially among the Hindus, have described it as *Akhanda-sat-chit-ānanda*——"Indivisible or Infinite Existence, Knowledge and Bliss Absolute." These have laid stress on *the feeling of the utter annihilation of the sense of "I"*, and have *identified themselves with the Holy Presence* and *considered it to be their very Self, or Atman.*"

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[1] *Interior castle*, 5th Abode, Chap. I.

[2] *Tirumantiram*, IX, xviii, 9.

The italics are our own. If the impersonal aspect of God here given is really the view of the intellectual advaita-vedānta of the Paṇḍits, we should indeed be glad although we are not much concerned with it. What we wish to lay stress on here is that the view which Mr. Nañjuṇḍa Rao formulates is identical with that of the great Jñāna-çāstras, the Divyāgamas (= Šaivāgamas). "The feeling of the utter annihilation of the sense of 'I'" is the sense of the death of the "worldly I" (= Jīva-ahaṅkāra). The "worldly I" exists only when one is conscious of differentiated names and forms, i.e., thoughts. And the death of *Jīva-ahaṅkāra* is also known as *nāma-rūpa-nāça,* both of which expressions denote cessation from differentiation in spiritual communion. The 'feeling' of the utter annihilation of Jīva-ahankāra is the same as the appearance of the *parama-ahaṅkāra* which always finds its be-ing in God. The *Muktas* are said in the above citation to have "*identified themselves with*[1] the Holy Presence" and to have "*considered it to be*[2] their very Self or Ātman", averments which plainly show that the *advaita* relation between Soul and God is not *abhinnatva,* as is usually presumed by the book-learned section of pseudo-Šāṅkaric persuasion, but only *ananyatva* (non-difference, or indistinguishability). And that this is the right view and the *actual fact* we learn from the Āgamas, and their living expositions by such sanctified souls as Tirumūlar and Aruṇanti. One verse will suffice to illustrate the true meaning of *advaita* :—

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[1] cf. நாட்டமிரண்டு நடுமூக்கில்வைத்திடில்
வாட்டமுமில்லை மனைக்குமழிவில்லை
ஒட்டமுமில்லை யுணர்வில்லை தானில்லை
தேட்டமுமில்லை சிவனவனாமே. *Tirumantiram*, III, viii, 7.

[2] cf. பூவினிற்கந்தம் பொருந்தியவாறுபோற்
சீவனுக்குள்ளே சிவமணம்பூத்தது
ஒவியம்போல வுணர்ந்தறிவாளர்க்கு
நாவியணைந்த நடுதறியாமே. *Ibid*, V, vii, 3.

ஒன்றுமிரண்டுமிலதுமாயொன்றாக
நின்றுசமயநிராகாரநீங்கியே
நின்றுபராபரைநேயத்தைப்பாதத்தாற்
சென்றுசிவமாதல்சித்தாந்தசித்தியே. *Tirumantiram*, V, iii, 11.

A third effect of Ātma-darçanam is a sense of Immortality, and of dethronement of Death, which arises in the words of our author "as a simple and elementary instinct, which can be compared with the certainty of individuality that arises from self-consciousness." As Rāmakṛishṇa Paramahamsa once told Narendra (the subsequent Svāmi Vivekānanda): "Diving deep into the Divine sea thou needst not be afraid of death. Remember Sat-chit-ānanda sea is the sea of immortality. The water of this sea never causeth death but is water of everlasting life. From this sea of immortality drink the *Chit-ānanda rasa*—the nectar of absolute existence, knowledge and joy." The sense of the universal absence of Sin is another effect of 'Regeneration'. The sanctified soul is not aware of any sin from which to escape. Mr. Nañjuṇḍa Rao says,

"Of itself there is neither sin nor virtue. The ideas of right and wrong, good and evil are not only relative but are true only in so far as self-conscious life is concerned. All the inhibitions and proprieties that guide men on the plane of self-conscious life, no longer affect the doings of those who have attained cosmic consciousness or liberation; and hence the actions of some of the liberated ones are considered whimsical and foolish."

As revealed by "the anointed" of the Lord, 'sin' is only the transgression of the path of duty laid down by the Lord for the worldly-minded,[1] and "death of sin", the ceasing of the operative force of worldly convententionalites, in the human consciousness.[2] Therefore our author is obliged to state, "I do not mean to say that liberated souls will do anything which is impure, or sinful, for they are generally the essence of purity in their thoughts,

[1] Cf., *I. Timothy*, i, 9; *Romans*, viii, 7; *Proverbs*, ii, 13; and *II. Peter*, i, 4.
[2] Cf., *Romans*, v, 13 and vii, 8.

words and deeds; but that *they do not recognize any sin in others.*" The italics are our own, and what we have italicised is the most conspicuous trait of the *illuminati.* The fifth symptom of 'Resurrection' is intellectual illumination of an exceedingly high order which will hardly bear description in the language of senses and thought. Describing the same symptom in a different connexion Svāmi Vivekānanda says,*

"When a minute portion of the energy of action travels along a nerve fibre and causes reaction from centres, the percepttion is either dream or imagination. But when the vast mass of this energy stored up by the power of long internal meditation travels along the Sushumṇā, and strikes the centres, the reaction is tremendous, immensely superior to the reaction of dream or imagination, immensely more-intense than the reaction of sense-perception. It is super-sensuous perception, and the mind in that state is called super-conscious.. And when it reaches the metropolis of all sensations, the brain, the whole brain, as it were, reacts, and every perceiving molecule in the body, as it were, reacts, and the result is the full blaze of illumination, the perception of the Self. As this kuṇḍalinī force travels from centre to centre, layer after layer of the mind, as it were, will be opened up, and this universe will be perceived, by the Yogī in its fine, or coarse, form. Then alone the causes of this universe, both as sensation and reaction, will be known as they are, and hence will come all knowledge. The causes being known, the knowledge of the effects is sure to follow."

Jesus, Šākya-muni, Plotinus the neo-platonist, who lived in the 3rd Century A.C., Dionysius who lived in the 5th Century A.C., and the great Christian Mystic, Meister Eckhart, and our own Rāmakṛishṇa Paramahamsa, Tillaināthan Svāmi and many others too numerous to mention were fully possessed of this quality of *ojas.* And we cannot refrain from quoting Mr. Nañjuṇḍa Rao on its intrinsic effect:

"Like a flash there is presented to the consciousness of the *Mukta*, a clear conception and vision in outline of the meaning and drift of the universe. He does not come to believe merely, he sees and knows that the cosmos, which to the self-conscious man seems to be made up of dead

* Svāmi Vivekānanda on Rāja-Yoga or Conquering the Internal Nature, London, 1896, p. 54.

matter, is in very truth a living presence. He sees that, instead of men being, as it were, patches of life scattered through an infinite sea of non-living substance, they are, in reality, specks of death in an infinite ocean of life. He sees that the life which is in man is eternal, as all life is eternal, that the soul of man is as immortal as God, and nothing exists but that one soul of which he is a part. The illumined one will learn in a few seconds much that no study ever taught or can teach. Especially does he obtain such a conception of the whole as dwarfs all imaginations, and speculations sprung up from and belonging to ordinary self-consciousness; and the old attempts made to grasp the universe and its meaning seem petty and ridiculous."

The Mukta has, in the words of Rāmakṛishṇa Paramahamsa, "a never failing supply of Divine Wisdom—truths directly revealed—which rise superior to the Wisdom taught by the books." A well-worn statement of Jacob Boehme's rises to our lips, in this connexion, which is, "The gate was opened to me and in one quarter of an hour I saw and knew more than if I had been many years together at an University." Such intensely real experience of a transcendental nature, which becomes the heritage of the soul, objectively manifests itself in the added charm to the personality of the sage, which, in extreme cases like those of Jesus and Šākya-muni, might amount to "transfiguration." Of the Spanish Mystic, St. John of the Cross, it is described in *Butler's Lives of Fathers, Martyrs and Saints* (p. 554) that "a certain brightness darted from his countenance on many occasions, especially when he came from the altar or from prayer; and a heavenly light at times shone from his countenance." This beaming, bewitching radiance is the outer expression of the inner ecstatic bliss which the "anointed" one feels on sighting the super-sensual plane of Light and its ravishing Beauty and Charm.

(To be continued).

V. V. R.

"The Sum of Knowledge"—Sir J. J. Thompson's Address.

(Continued from page 152 of No. 5 Vol. X.)

When Sir J. J. Thompson discoursed eloquently on the "theory of Radio-Active change" and affirmed the fact that "the radio-active elements are not permanent but breaking up into elements of lower atomic weight," and further on said "that the radiations are a kind of Swan's song emitted by the atoms when they pass from one form to another", I found the poetry of his thought enter my soul and wake it up to a realisation in my own experience of the glorious Transformation* of Jesus on the Mount, by the mere fact of my singing the Swan's Song of the Yogin, who is taught to pass from one form to another singing sweetly the song of *Hamsôham*—a beautiful and uplifting "Swan's Song" to sing, or *Mantra* to chant, by one who has realised in himself the fundamental fact of Existence—the noumenon that underlies the phenomena of Existence.

* * * * * *

As the learned President of the British Association addressing his compeers in science and through them the World of Intelligence all over this cosmic plane, spoke of the life of the atoms of the radio-active elements as "ranging from thousands of millions of years in the case of *Uranium* to a second or so in the case of the gaseous emanation from *Actinum*" my disciplined soul with its inherited capacity of ages of high culture and the refined sensibility of the ancient seers of Truth, handed down from seer to seer until my last *Guru* who by a magic touch of the awakened and uplifted Soul made my own slumbering soul "awake and arise" and bade it with the voice of Love Supreme "Stop not till the Goal is reached!"—my waking Soul ever on the alert and ready to act on the least suggestion of Truth, found itself carried on the wings of Time (the old Deceiver whom it has deceived by the practice of "*Kālavañchana*"[1]) which willingly showed it the various divisions of its

* The author is referring to the phenomenon known as "Transfiguration", among Christian theologians. [*Ed. L.T.*]

[1] *Vide, Varahópanishat.*

Existence from the "twinkling of the eye" to *Yuga* and *Kalpa* merging in *Praḷaya* in the ascending series, and, again, from *Mātra* and *Bindu* through *Lava* to various divisions of Time which produce each an octave of Subtle Vibrations in the ether giving rise to "supernatural forms and powers" that are all instinct with divine Intelligence, and have their places in due gradations in the Grand and Infinite Scale of Nature that extends from the manifested *Prakṛiti* to the unmanifested *Avyakta* and *Avyākṛita* merging through *half-Lava* or *Unmanā-śakti* into *Pūrṇa-Kalâ* and *Kâma-Kalâ*, the Unit, so to speak, of Eternity—the Life which is at-one-with the only true God though a knowledge of Christ or the Sanctified Soul of Man who is the Son of God, according to that Great Mystic, St. John, author of the Fourth Gospel of Christ. There is no reason why the peering intelligence of the purified Soul, argus-eyed, should stop with Uranium and Radium in the ascending scale, or Actinum in the descending scale. It is the arbitrary limitation of Man, self-imposed, that limits his vision to these subtle manifestations of Nature, which, however plain to the practiced eye of the scientist and the Research Student trained up to his work, are yet but vague speculations to the leader-writers of the *Times* and the *Daily Mail*, who represent "the man in the street," a hackneyed term for the average intelligence of Society. Society has its own imposts to levy, and social conditions must be fulfilled even at the risk of losing one's Soul, or Mrs. Grundy will be angry.

* * * * * *

This Mrs. Grundy of fashionable London Society, the tyrant who rules her subjects with a rod of iron, with her fictitious importance and fickleness of purpose with an ever varying mood ushering in an endless series of ever-changing fashions and fancies, that hold the best and *élite* of London Society by the iron grip of fashion and frivolity (of circumstance or environment) is but a representative in miniature of her larger, wider and infinite self in the Cosmic order of things with her ever-changing moods and ever-shifting forms known to the Seers of

Truth by the nick-name of *Māyā*. To get out of her grip is as essential to the Seer as it is essential to the true man of Science and Research to get out of the conventional ideas and notions of society! For, "the suggestive power of erroneous ideas" is so great that it will play the cruel Mrs. Grundy and reduce him to be at his wit's end whose edge has already been blunted and made smooth for a dullard to sit square upon! Such the difficulties in the way of original Research! Mind is in itself a grand Museum of conventions, of settled ideas swayed by the law of action and reaction. It knows not how to rest itself, unless it be overcome with sleep, which is the power of Darkness to throw the Veil over the mysterious power of *recoupement*, which Nature in her generosity lavishes so freely, but keeps the secret so carefully to herself. "The Light shineth in Darkness and the Darkness comprehendeth it not!" So the Mind merged in Darkness comprehends nothing of the mysterious process by which it regains its lost vigour. The Power of Darkness is like a recurring decimal. The numbers of the recurring decimal are known; but their value changeth every time you repeat them. You can carry the process *ad infinitum* until you fall down of sheer exhaustion and yet you have not reached the end of the fraction!

* * * * * *

Even so is the "Theory of radio-active change." Every substance possessing radio-activity can be separated "into two portions one of which is radio-active and the other, not." "If these two portions were kept for several months, the part which was not radio-active to begin with, regained radio-activity, while the part which was radio-active to begin with, had lost its radio-activity." This is the recurring decimal on which the working of the universe is based! From Spirit to Matter and Matter to Spirit, the transformations are going on in an endless series. The true value of the working of the Universe is based on a knowledge of Infinity (of names and forms) as Denominator and a grouping of them in a definitely recurring series but infinitely varying in value as the Numerator. This is explained

by the axioms which state that "Number is the Law of the Universe" and that "Unity is the Law of God." Make the first axiom the Numerator and the second the Denominator and you have a fractional value corresponding to the recurring Decimal, which is the Life of the Universe. This is expressed by the axiom "Evolution is the Law of Life."

* * * * * *

Life is like a recurring decimal: It moves in definite cycles but its motion is spiral and not merely circular. Hence by ascending up the spiral motion of Life, or descending, you reach to infinity. 9/10 when made into a recurring decimal of ·999......will lead you to a conception of the *Unit* of parts which constitute the infinity of forms into which the first number in the denominator "Unity" is divided by the addition to it of mere ciphers (māyā forms) which have no intrinsic value of their own, but considerably affect the value of the Unit by which the Numerator falls short of the Denominator. The Recurring Decimal Nine is the "*Vyūha*" or primal group of the series which goes on recurring up to Infinity and yet falling short of Infinity by a single unit, which is the difference between Infinity and itself. So is the difference between the manifested Universe and the manifested God, or between Number and Unity.

* * * * * *

The Law of the Universe, which is "Number," is based on the conception of the Number One which is the *Unit* of conception. While the Law of God, which is "Unity", is placed on the uninterrupted continuity of that conception on which the first conception of Unit is based. Physics may carry that conception up to "corpuscles" and there get itself stranded in "the unit of negative electricity" and may still be floundering as to "the unit of Positive Electricity." But the conception of the unit of which the whole is made up, and which forms the homogeneous particle, and knowing which the whole series of names and forms are known as but perumutations and combinations of different series and forms, is the chief thing for the Mind to grasp. Unless the Mind knows itself—grasps

the primary Unit of its own elementary particle and learns to separate the "radio-active element" in it from the other which is not, it cannot form a right conception of the Ultimate Unit. The Ultimate Unit is the conceiving mind itself which is made up of (1) the conceiver (the radio-active element), (2) the thing conceived (non radio-active element) and (3) the conception (the law of conjunction, corresponding to the theory of radio-active change). With this Knowledge of itself it would have attained a keenness of vision, which will beat the X-Rays into the shade. For it fills a space which has four dimensions to it—*viz.*, length, breadth, thickness and last but not the least "*all-pervasiveness.*" This fourth-dimension is hard to get at by the Mind that is ever projecting itself outwards. It has first to withdraw it within itself and there see its own tripartite constitution. Then doth the scales of Māyā fall from its "seeing eye" and it becomes the "Seer" from being merely the instrument of seeing for the Soul (the Seer within). The eternal Unit of parts of which all other units are but permutations and combinations, is then revealed to it, and "*Sādākhya*" the eternal kalā or part, forming the undivisible unit of part, being Known, *all that is*, is Known also, as they are all but emanations in successive forms and residues of the one eternal part. With this knowledge of the primary impartible *kalâ* or part forming the basic *Unit*, it is easy to create by the Law of Number, the Universe of Names and Forms or Rest from the work of creation in the Unity which is the Law of God.

* * * * * *

But he who sees Unity (God) in diversity (Number, Universe), and diversity (Universe) in Unity (God), he alone has attained to the Highest, as Śri Kṛishṇa says in the *Gītā*. He who sees One in Many and Many in one, he alone is the greatest Mathematician. Even so, he who sees the Principle of Unity in the multiplicity of forms, and the multiplicity of forms in the Principle of Unity, he alone has attained to the highest of realization.

* * * * * *

With this realization in one's heart of hearts, and well-established in it by constant practice, one is prepared to face the most entrancing problems that may be set for solution, even by such a distinguished scientist as the elected President of the British Association for the 80th year of its existence. So it was! And I have but to state here "one of the most entrancing problems in chemistry and physics it is possible to conceive" as stated by Sir Joseph Thompson in the exuberance of Thought which quite entranced his soul. For said he:

"Consider for a moment, the problem presented by any plant—the characteristic and often exquisite detail of flower, leaf, and habit—and remember that the mechanism that controls this almost infinite complexity was once contained in a seed, perhaps hardly large enough to be visible. We have here one of the most entrancing problems in chemistry and physics it is possible to conceive."

Yes! This "entrancing problem" is set to us, Initiates, to solve not merely once or twice nor yet only in the form of a tiny seed of plant life, but in a subtler and still subtler form and that over and over again in which we have to trace the life of Sun, Moon and Stars and the Great Powers of Nature that create, protect and destroy the Forms of Life (not Life itself, mind, it is indestructible!) from the amæba or protoplasm and the insect to the Solar System and Beyond! This we do, "the better Mind of India" is ever engaged in solving such problems, but who cares to Know the Truth! The rulers of India once did care. But now they care as little about it as "the man in the street" cares about the weighty pronouncements of the President of the British Association! *O tempora! O mores!*

C. V. S.

JÑĀNA VĀSISHṬAM

OR

THE DIALOGUES OF VASISHṬA ON WISDOM*

I.—INTRODUCTION.

The *Jñāna Vāsishṭam* is a Tamil poem of authority in that collection of the spiritual traditions of Ancient India known as the *Vedānta*, and consists of a series of discourses said to have been delivered by the sage Vasishṭa to Rāma, the hero of the *Rāmāyaṇa*, the Iliad of India. Seized in early youth with an aversion to worldly life, he longed to abandon his royal state and to retire as a hermit into the forest. By these discourses the sage persuaded him that, even amidst the pomp and temptations of royalty, it was possible to attain to the highest spiritual state. He showed the way to the goal, which the prince in due time reached. From the name of the sage (Vasishṭa) and from the fact that *Jñānam*,[1] or the spiritual science known of old as Wisdom, is the subject of the discourses, the work has been called *Jñāna Vāsishṭam*.

The original discourses were in Sanskrit, and are said to have been reported by Vālmíki, the author of the *Rāmāyaṇa*, for the benefit of his pupil Bhāradvāja in 100,000 stanzas, of which 36,000 are extant under the name of the *Yoga Vāsishta Mahā Rāmāyaṇa*. They were reduced to 6,000 by Abhinandana, generally known as the Kashmir Paṇḍit, whose abridgment passes under the name of *Laghu* (*i.e.*, little) *Yoga Vāsishta*.

The Tamil work consists of 43 chapters of 2,055 quatrains, and was composed by Ālavantār Mādavappaṭṭar of Virai, a

* A Paper read at a meeting of the Ceylon Branch of the Royal Asiatic Society on Wednesday, Aug. 18, 1909, with His Excellency Sir Hugh Clifford, K.C.M.G., the Colonial Governor, in the chair. It is here reprinted with the kind permission of the Author, Hon. Mr. P. Aruṇāchalam, M.A.. Camb., C.C.S., Vice President, R. A. S(C. B.).—*Ed. L. T.*

[1] Another form of a Greek expression meaning "a seeking to know", and of *know-ledge*, the root being *jna*, *gno*, to know.

village near Vembattūr in the Madura district of the Madras Presidency. I have not been able to ascertain his date. He probably lived about three hundred years ago. He is said to have belonged to a family distinguished in literature during many centuries and still holding lands and titles conferred on them by the Pāṇḍiyan kings in reward of their merit. A valuable commentary was made on the poem [1] about eighty years ago by Aruṇāchala Svāmi of Piraiśai near Negapatam, who lived in Madras many years and had a great reputation as a teacher of philosophy. The Tamil author and commentator are regarded as no mere translators or commentators, but rather as men of spiritual insight confirming by their testimony the truth of the experiences related by Vasishṭa.

Vedānta means the end of the Vedas, the most sacred books of the Hindus, and was so called because it taught the ultimate aim and scope of the Vedas. It was in short the Goal of the Law. The Vedānta, as Oriental scholars have pointed out, is the basis of the popular creed of the Hindus of the present day. Of the Vedānta Professor Max Müller, lecturing in March 1894, at the Royal Institution, London, said: "A philosopher so thoroughly acquainted with all the historical systems of philosophy as Schopenhauer, and certainly not a man given to deal in extravagant praise of any philosophy but his own, delivered his opinion of the Vedānta philosophy as contained in the Upanishads in the following words:—'In the whole world there is no study so beneficial and so elevating as that of the Upanishads. It has been the solace of my life, it will be the solace of my death.' If (adds Professor Max Müller) these words of Schopenhauer's required any endorsement, I should willingly give it as the result of my own experience during a long life devoted to the study of many religions. If philosophy is meant

[1] The first edition of the Tamil poem and commentary appears to have been printed in 1843, having previously existed in MS. palm leaf, and is very rare. The two next editions were of 1850 and 1851.

to be a preparation for a happy death or euthanasia, I know of no better preparation for it than the Vedānta philosophy."

This philosophy was at an early period systematized in certain *sūtras* or aphorisms[1] attributed to Bādarāyana *alias* Vyāsa, which have been copiously interpreted and expounded. The best known exposition[2] is that of Śrī Śaṅkarāchārya Svāmi, the Hindu philosopher, who lived about the sixth century of the Christian era. His writings and apostolic zeal were mainly responsible for the downfall of Buddhism in India. He founded the abbey of Sriṅgeri (in Mysore), the abbot of which is still the spiritual head of many millions of Hindus. Śaṅkarāchārya's views are often erroneously identified, especially by European scholars, with the Vedānta, as if there were no other authoritative view. An earlier commentator was Śrī Nīlakanṭha Svāmi, who is of great repute and authority among the Śaivas, or those who worship God under the name of Siva. Nīlakanṭha's work[3] is so little known outside the circle of Śaiva theologians that the learned Dr. Thibaut, who has translated the *Vyāsa Sūtras* and Śaṅkarāchārya's commentary for the Sacred Books of the East series of the Oxford Clarendon Press, was not aware that in some of the points in which Śaṅkarāchārya appeared to him to misunderstand the original, Nīlakanṭha took a different and truer view. Another commentary[4] is that of Śrī Rāmānuja Svāmi, which enjoys great authority among the Vaishṇavas, or those who worship God under the name of Vishṇu. The three expositions[5] may briefly, if roughly, be thus distinguished in regard to their conception of the relations between God, soul,

[1] Known variously as the *Vedānta Sūtras*, *Vyāsa Sūtras*, *Brahma Sūtras*, *Uttaramimāmsa Sūtras* or *Sārīrvaraka Mimāmsa Sūtras*.

[2] Called after him *Sankara Bāshyam*.

[3] Called after him *Nīlakanṭha* or *Srīkanṭha bhāshyam*, and also *Saiva bāshyam Suddāhdvaita bāshyam*.

[4] Called after him *Rāmānuja bāshyam*.

[5] There are two other commentaries in current use, one by Mādhavāchārya and another by Vallabhācharya. Two others, little known and said to be older even than Nīlakantha's, are attributed to Bodāhyana and Bhāskara.

and matter. Saṅkarāchārya is a Monist, Nīlakanṭha a pure Non-dualist (Suddhādvaita), Rāmānuja a qualified Non-dualist (Visishṭādvaita). All take their stand on the Upanishads, while putting forward each his view to be the true one. The expositions are not easy to follow, and require the same effort of attention and study as Western students have to devote to the intricate arguments of Aristotle or Kant.

Šaṅkarāchārya is sometimes described as "a Monist or Non-dualist." But the terms are not regarded as synonymous by the pure Non-dualists, especially by that school of pure Non-dualism, which is the glory of Tamil philosophy and is known as the Šaiva Siddhānta. Its chief authority, the *Sivajñāna pōtham*, draws this important distinction (ii., 2 and 3):—

"One," say the Vedas. Behold, it is said of the One. The One is the Lord. Thou who sayest "One," art the soul. Lo, in bondage art thou. If the One were not,——. If vowel A were not, letters there would be none. In this wise say the Vedas "One."

Like song and its tune, like fruit and its flavour, the Lord's energy everywhere pervadeth, non-dual. Therefore say the great Vedas not "One," but "Not-two."

The meaning is this: When the Vedas say "Ekam Sat," "All that is, is one," they do not mean the identity of God and the soul, but that God pervades and energizes the soul. The first sound uttered as the mouth opens is the sound af U in *but*, which sound is represented in Indian alphabets by their initial letter, the vowel A (Sanskrit अ, Tamil அ). This sound exists in, and is indispensable to the formation of, the sound represented by every other letter. Thus the Indian letter A, while it may be said to pervade and energize every other letter, remains also a distinct and the chief letter. So God and the soul. All souls are pervaded and energized by God, as all letters by A, as a song by its tune, as fruit by its flavour. Nevertheless, like A,

God stands apart, Himself, of all things the source and the chief. "One," therefore, in the Vedas must be understood to mean not unity, but non-duality, of God and soul. The same argument is pithily expressed by the poet Tiruvaḷḷuvar in his celebrated *Kuṟaḷ*:

> "All letters have for source the letter A,
> The world for source hath the Ancient One,
> The Adorable."

This traditional illustration of the pure Non-dualists, prominently set forth in the very opening verse of the poem, shows that the author—who, in spite of his outcast birth, is "the venerated sage and law-giver of the Tamiḷ people," whom every Hindu sect is proud to claim—was a Vedāntist of the pure Non-dualist type.

The study of the Vedānta is held in high esteem in India as the most effective cure for the disease *ajñânam*, or ignorance, which keeps the soul from God. The doctrines of the Vedānta are expounded in the *Jñāna Vāsishṭam* mainly on the lines of Saṅkarāchārya, with endless variety of illustration, in the form of stories which convey to the thoughtful reader, with all the interest of a romance, an easy understanding of the most difficult problems of philosophy—Who am I? Whence? Whither? It is no uncommon thing in the towns and villages of Tamil-land for groups of earnest seekers to meet in the quiet hours of the day or night to listen to the reading and exposition of the poem and ponder on the great questions. At such sêances women are not the least interested of the listeners nor the least keen of the questioners.

(To be continued.)

P. A.

NANDI-KKALAMBAGAM.

(Concluded from page 167 of No. 5 Vol. X.)

He is called by several surnames in the poem :—(1) *Avaṉi-Nâraṇaṉ*—verse 4 of the Introduction, *vv.* 18, 22, 64, and 66 of the Text. (2) *Viḍêl-viḍugu*—*vv.* 11, 13 and 74. (3) *Ukkirama-kôpaṉ*[1] —*vv.* 20 and 55. (4) *Kuvalaya-mârttâṇḍaṉ*—*v.* 29. (5) *Mâludayaṉ*—*v.* 48. (6) *Mâṅôdayaṉ*—*v.* 63. (7) *Varatuṅgaṉ*—*v.* 89. (8) *Mâṇabharaṉ*—*v.* 109. (9) *Nandi=chchîrâmaṉ*—*v.* 106 (10) *Dêša-baṇḍâri*—*v.* 96.

Having now summarised all the information of any historical interest in the poem, we shall proceed to discuss them in the light of inscriptions. The king, who is the hero of this poem, cannot be NANDIVARMAN-PALLAVAMALLA who was opposed by the Dramiḷas in about 760 A. D., since of the numerous battles which he and his general UDAYACHANDRA are said to have fought [2] not one of those given in this peom are mentioned. We are therefore compelled to conclude that he must be the same person as the Nandi, who was the son of DANTIVARMAN mentioned in the Bâhûr plates. [3] We have inscriptions of NANDIPPÔTTARAŠAR, who fought the battle of Teḷḷâṟu, at Conjeevaram [4] in the Chingleput District, at Šeṇdalai,[5] Kôvilaḍi [6] and Tillaisthânam [7] in the Tanjore District, and at Tiruvadi [8] in the South Arcot District. We know from the poem that one of his surnames was Avaṉi-Nâraṇaṉ. In one inscription to Nandivarman, found in the Muktîšvara temple at Kâverippâkkam, [9] the place is named

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[1] Perhaps *Ugra-kôpaṉ* (a man of fierce anger).

[2] S. I. I., Vol. II., pp. 363-364.

[3] *Ep. Ind.*, Vol IV., p. 181.

[4] No. 12 of the Government Epigraphist's Collection for 1895.

[5] No. 11 of the same for 1899.

[6] No. 283 of the same for 1901.

[7] No. 52 of the same for 1895.

[8] No. 36 of the same for 1905.

[9] No. 406 of the same for 1905.

as Kâvadippâkkam, while in the inscriptions of Nṛipatuṅgavarman and the Chôḷa kings who came after him the place is called Kâvadippâkam *alias* AVANI-NÂRÂYANA-CHATURVEDIMANGALAM.[10] The inscriptions thus corroborate our poem in these particulars. That "Nandippôttaraśar who was victorious at Teḷḷâṟu" should be the same person as Kô-viśaiya-Nandivikramavarman is evident from the fact that KÂDUVEṬṬI=TAMILA=pPERARAIYAN, who is mentioned as an officer of the one[11] is also mentioned as an officer of the other.[12] The Bâhûr plates say that Nandivarman was the son of Dantivarman. This Dantivarman was a contemporary of the Râshṭrakûṭa Gôvinda III. (A. D. 782-814). Therefore the Nandi of our poem must have belonged to the middle of the 9th century A. D. We do not propose in this paper to enter into the question of the necessity of postulating a Gaṅga-Pallava dynasty, which has been dealt with by one of us already in the *Madras Christian College Magazine*[13] and which will be dealt with again in detail in a forthcoming paper in the *Epigraphia Indica*.

In the *Bhârata-veṇbā* of PERUNDEVANÂR mention is made of a king who was victorious at Teḷḷâṟu. If this reference is to "Nandippôttaraśar who was victorious at Teḷḷâṟu," we can fairly infer that Perundêvaṇâr was a contemporary of his.

As to the country that he ruled over, we find inscriptions of his, as already pointed out, in the Chôḷa, and the Toṇḍai-nâḍus, but we have not as yet succeeded in getting any from the Chêra and Koṅgu countries. We cannot say what particular region is denoted by Aḷagainâḍu, but there is a village called Aḷagâpuri in the Pudukkôṭṭai State. That he was a Suzerain of the Bâṇas who ruled over the *Vaḍa Vêṅgaḍa-nâḍu*, is proved by a number of his inscriptions in the Vêṅgaḍa-nâḍu, which is said

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[10] Cf. Inscriptions Nos. 391, 394 and 395 of the same for 1905.

[11] No. 12 of the same for 1895.

[12] No. 304 of the same for 1897.

[13] *Christian College Magazine* for April, 1907.

therein to belong to the Bâṇa country. Nandi's predecessor, Dantivarman, is mentioned as the overlord of the Bâṇa king Vijayāditya Māvali Vânarâya,[14] and his successor, Nṛipatuṅga, as overlord of Vâna Vijjâdhara.[15] Nandippôttarašar himself in an inscription belonging to the 23rd year of his reign is mentioned as suzerain over Vikramâditya Mâvali Vânarāya.[16]

The poem unfortunately leaves us entirely in the dark as to the person or persons against whom he fought the several battles mentioned. The following passage in verse 64:—"*Teḷḷâṟṟu=aṭṭaṉṟê poṉ Vaigai muṉinda Nandi*" (Nandi who fought on the banks of the golden Vaigai (river) on the same day as at Teḷḷâṟu) leads us to suspect that about the time of the battle at Teḷḷâṟu, the king's forces must have fought another battle on the banks of the Vaigai river in the Madura District.

Of the king's surnames, we have already dealt with Avaṉi-Nâraṇaṉ. Viḍêl-viḍugu occurs in inscriptions found at Tiru-vallam, Tiruppalâttuṟai, Conjeevaram, &c. The meaning of this term is not clear. But we meet with similar names such as Mâṟpiḍugu,[17] Pagâppiḍugu[18] for Dantivarman and Mahêndravarman respectively. The last part of the surname means the thunderbolt in the Kannaḍa and Telugu languages. The other surnames given in the poem are not met with in inscriptions.

The following places are mentioned in the poem as the scenes of the king's battles, *viz.*, Teḷḷâṟu, Naḷḷâṟu, Paḻaiyâṟu, Kurugôḍu and Veḷḷâṟu. Of these Teḷḷâṟu is a village in the Wandiwash Taluk of the North Arcot District; Naḷḷâṟu is famous for its Šaiva temple of Darbhâraṇyêšvara, and is

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[14] No. 226 of the Government Epigraphist's Collection for the year 1903.

[15] No. 228 of the same for the year 1903.

[16] No. 229 of the same for the year 1903.

[17] No. 541 of the same for the year 1905.

[18] *S. I. I.*, Vol. II., p. 341. See also the footnote 5 on the same page.

situated in the French Settlement of Kâraikkâl in the Tanjore District ; Paḻaiyâṟu is perhaps the same as Paḻaiyâṟai, a village about three miles to the south of Kumbhakonam, also in the Tanjore District. There are two places called Kurugôḍu, one in the Bellary Taluk of the Bellary District and another in the Kolar District of the Mysore Province. The former is called simply Kurugode, while the latter is called Doḍḍa Kurugode. In the first mentioned are several ruins, consisting of beautiful temples of the Chalukya style of architecture, a fine fort on a hill, and it was one of the strongholds of Tippu Sultan. The latter is believed to be an old capital of the Gaṅgas. Veḷḷâṟu is the name of two rivers, one of which runs between the South Arcot and the Trichinopoly Districts, while the other passes through the Pudukkôṭṭai State. Which of these two rivers is meant by the poem we are not able to judge from the reference.

The Bâhûr plates assert that Dantivarman, the father, and Nṛipatuṅgavarman, the son of Nandivarman, were devout worshippers of the lotus feet of Vishṇu. The *Kalambagam* describes Nandi as "*Šivaṉai muḻudu—maṟavâda chinṭaiyâṉ*," verse 97 (one whose mind never forgot Šiva).

M. K. N.
T. A. G.

A THESIS ON THE VĪRAŠAIVA RELIGION.

(Continued from page 164 of No. 4 Vol. X.)

All this philosophy is splendid but can only be considered as intellectual gymnastics for highly developed minds; but if it stops there, it is of no practical importance as Religion and does not bring any comfort or peace to an eager soul thirsting for highest bliss. The greatest merit of the Vīrašaiva Religion is that it has rendered this philosophy highly practical by what is called Šhaṭsthalajñāna, the practical side of our Religion. By this, our religious tenets become part and parcel of a Vīrašaiva's daily life and, without any effort or knowing, he lives his Religion in the same way we breathe without knowing that we do so, and that it is one of the most vital acts of life.

The terms Shaṭsthala and Liṅgāṅgasamarasya are pregnant with philosophical meaning among the Vīrašaivas. According to them Liṅga is of six kinds and Aṅga is of six kinds, and the union of each Liṅga with each Aṅga marks a stage known as sthala. The term Shaṭsthala denotes six such stages of spiritual development and the term "Liṅgāṅgasamarasya" denotes oneness with the Deity in those several stages.

The Six sthalas or stages are :—

Bhakta, Maheça, Prasāda, prāṇaliṅga, Šaraṅa and Aikya.

19. The Philosophy of the Viraçaivas may be said to resemble Šaṅkara's Philosophy in certain respects, and it is frequently quoted for purposes of comparison in the Religious works of the Brahmins of which the following is an instance :—

शिवएवस्वयंलिङ्ग मात्मैवांङ्गंभवेत्खलु ।
तयोश्चात्मनोः सम्यग्योगस्संयोगएवहो ॥
लिङ्गंतत्पदमाख्यातमं गत्वंपदमेरिकम् ।
संयोगोनिवदंवोक्त मनयोरङ्गलिङ्गयोः ॥

इतिवीरशैवे अनुभवसूत्र, &c.

From "Jñāna-Sarvasva-Saṅgraha, Chapter VI, leaf 57, by Narasimha, Smārta Brahmin."

20. The Śāṅkarin uses "Tat" for which the Vīraçaivas use "Liṅga". The former uses "Tvam" for which the latter use "Aṅga." The union of the two is denoted by the Smārtas by "Asi", whereas the Vīraçaivas denote the same union by the expression "Samyoga or Samarasya" so that the Tattvamasi of Śaṅkara corresponds to the Liṅgāṅgasamyoga of the Vīraçaivas.

21. Mr. C. P. Brown is of opinion that there is some similarity between the Vīraçaiva Philosophy and the system of Philosophy of some of the ancient writers of Greece and Rome. He compares the two systems as follows:—

"There is so remarkable an analogy between the Pythogorean Monad and the deity of Vīraçaivas that I cannot well avoid adducing the following brief deduction from the philosophic statements as represented in "Cudworth's Intellectual System," Second Edition, Chapter IV, pages 370 and 376. Pythagoras calls the four principles by numerical names, the Monad, Duad, Triad and Tetrad. A Vīraçaiva calls them by specific names. viz., the Liṅgam, Bhakta, Guru and Svāmi i.e., the deity, the disciple, the teacher and the Supreme Spirit which pervades and unites all three."

"The subordinate beings (gods, heroes and demons) of Pythagoras answer to the Vīraçaiva Saints; all of whom are supposed to be embodied forms of the prime existence or liṅgam which answers to the Monad who is also "Zen." The Duad is the passive principle or disciple, he whose mind is the field for impression. The link between these two is the third principle, the Guru or Teacher. In his creative office, the deity is mingled with nature by Pythagoras and *is* all nature in the creed of Vīraçaivas."

"Love was the first orphic principle and so it is throughout the Vīraçaiva Creed. Yet it is a created Being; for it is a form or appearance of the deity. Thus the Liṅgam and the Śivam being the first and the fourth principles are one and the same The Monas and the Tetractys are one."

22. Now I proceed to say a few words about the Great Reformer Basava, and no Thesis about the Vīraçaiva Religion can be said to be complete without a reference to this distinguished personage. It was hitherto supposed by some, that Basava was the Founder of the Vīraçaiva Religion and that the Vīraçaivas have based their Religion on the Basava Purāṇa. It needs no comment to state that both these theories are erroneous. Recent researches have proved beyond a shadow of doubt that Basava was not the Founder of the Religion, that it existed long before he was born and that Basava embraced the Vīraçaiva Faith just as so many others did, before and after him.

23. It now remains to deal with the antiquity of the Vīraçaiva Religion. Recent researches have shown that the Religion existed long before Basava and there can be no doubt that the incorrect opinions hitherto entertained were all based on insufficient materials.

(a) There is sufficient internal evidence in the Basava Purāṇa itself to show that the Religion existed before Basava. For instance, Vīraçaivas and Jaṅgamas are said to have been invited and respected at the marriage ceremony of Basava. Basava relates to Bijjala, the superhuman powers of Vīraçaivas who lived in previous ages. Further, numerous Vīraçaivas are said to have gone to Kalyāṇ to pay respects to Basava from distant countries.

This shows that the Religion was not only existing before Basava, but had also spread over a large part of India. These visitors are described as wearing Liṅga in the palm of the hand, chest, head, neck and armpit (being the five authorised places), as having restrained the organs of sense, following the pure practices of the Vīraçaivas, kind to the Jaṅgamas and well versed in the Vedas and Āgamas.

(b) There is a good deal of external evidence to prove the antiquity of the Vīraçaiva Religion.

(1) In the first place, the principles of the Vīraçaiva Religion are described in the Vedas, Āgamas and Purāṇas. The following story occurs in the Kāmika-Āgama :—

" During their travels, one Ajāmiḷa and his wife, were attacked by a band of robbers and at the suggestion of his wife, Ajāmiḷa tied up in a kerchief, all the precious jewels he had in the form of a Liṅga and put it round his neck so as to make it appear that he was a Vīraçaiva wearing Liṅga. This stratagem succeeded very well, for the Robber Chieftain Mitra Gupta ordered at once the release of the two people, as he always had great respect and regard for Vīraçaivas, whom, as a rule, he did not molest."

This certainly indicates the existence of the Religion before the composition of the Kāmika-Āgama, and also shows that the Vīraçaiva Viraktas had sometimes the rare privilege of commanding respect even from Robber Chiefs.

(2) In the next place, the discussion between Dharmarāja and Bhishma in the Anuçāsana Parva of the Mahābhārata, shows that the Vīraçaiva Religion was existing at that time.

(3) Again, the writings of such reputed Scholars as Professor H. H. Wilson, Professor Monier Williams, Rev. F. Kittel, Rev. Barth, Mr. Edward Moore and Messrs. Deshpande and V. R. Katti, sufficiently show that the Vīraçaiva Religion is an ancient branch of the Hindu Religion, that it existed even before the rise of Buddhism and that it is a mistake to suppose that it was founded by Basava.

(To be continued).

H. K. V.

THE RATIONALE OF SYMBOLIC WORSHIP.

(Continued from page 20 of No. 4 Vol. X.)*

How does He work :—यएकोजालवान् ईशतईशानीभिः सर्वान्लोकान् ईशत ईशानीभिः—"एकोहिरुद्रोनद्वितीयायतस्थरर्य इमान्लोकान् ईशतईशानीभिः" "ईशतईशानीभिः परमशक्तिभिः" This one God rules all these worlds by His Ruling powers, His Šaktis. His Šaktis are "परास्यशक्तिर्विविधैव श्रूयतेस्वाभाविकी ज्ञानबलक्रियाच". His Šakti is denoted by various names Svābhāvikī, Jñāna, Bala and Kṛiyā. The Kailāsa Samhitā commenting on this text has this "एनामेवपरांशक्तिं साक्षात्श्वेताश्वतरशाखिनः। स्वाभाविकी ज्ञान बलक्रियाचेत्यस्तुवन्सदा". The Sages that belong to the Švetašvatāra branch call this Šakti as Svābhāvikī, Jñāna, Bala and Kṛiyā; and the Vāyusamhita says "परास्यविविधाशक्तिः श्रुतौस्वाभाविकोश्रुता। ज्ञानंबलंक्रिया- चैवयाभ्योविश्वमिदंकृतम्". In the Šruti, His Šakti is denoted by the names Svābhāvikī, Jñāna, Bala and Kṛiyā. All these are referred to in the Sūtra "सर्वोपेताचतद्दर्शनात्" of Bādarāyaṇa as the Daharavidyā itself is referred to in the Sūtra. दहरउत्तरः What does His Šakti do? of course all evolution is Her handiwork. Sentient beings know and non-sentient things move, being acted on by her. As explained in the Švetāšvatāra Upanishat it is God's Samaveta Chit-Šakti that does the function of creation, sustension and dissolution of the universe as well as the Retention of the souls in bondage and their release therefrom. Her functions are called the Pañchakṛityas.

What consitutes His bliss: रसो वैसः रसगुंह्येवायंलब्ध्वानन्दीभवति— "He is Bliss. Reaching Him one becomes Nandi, taster of Bliss." It is on account of the fact that the soul seeks pleasure in every sphere of life that the highest Brahmānanda is vouchsafed to it and that it is enjoined to seek God even for the sake of obtaining unutterable bliss, for while the pleasures in the other

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* The first nine lines are reprinted from p. 22, to keep to the system of beginning a continuation with a paragraph, and thus add to the ease of the reader's personal—*Ed. L. T.*

planes are often tainted with pains, God's joy is pure and unalloyed arising out of His Righteousness and Holiness. Hence the Upanishat says याज्ञवल्क्यएषास्यपरमागतिः एषास्यपरमासंपद् एषोस्यपरमोलोकः एषोस्यपरमआनन्दः "This is the great end, this is the great treasure, this is the great abode, this is the great joy." Where there is pain there is fear, but in God there is no fear. "एषह्येवानन्दयाति। यदाह्येवैष एतस्मिन्नात्म्ये अदृश्येअनिलयने अभयंप्रतिष्ठांविन्दते। अथसोऽभयङ्गतोभवति" आनन्दं ब्रह्मणोविद्वान् नबिभेतिकुतश्चननबिभेतिकदाचन" "When man rests in the unseen and unconditioned God for the purpose of seeking Fearlessness, then he is not troubled with Fear. Knowing Brahmānanda, the soul never gets fear at any place or time."

Indeed Chaitanyam is Dṛik-kṛiya-rūpam, consciousness is the capacity to know and to act "चैतन्यंदृक्कियारूपं तदस्त्यात्मनिसर्वदा". But individual conciousness is bound by Avidyā, as the Yajurveda says, "मृत्युंएवअस्मात् अपनुदतितमसः पर इत्याह—पाप्मावैतमः पाप्मानं एव अस्मात् अपहन्ति—अगन्मज्योतिरुत्तमम्" "Papma or ignorance is Darkness. Dispelling that ignorance man is enabled to reach the Great Light. "एनसःविश्वात् मुंचतु अंहसः—पाशात् पशुंप्रतिमुंचत—बन्धात् पाशंप्रमुमोक्तु नमः पशुपतये करोमि" "Let us be released from the sins, from the world (matter), let the Pašu be freed from the Pāša—let the bonds be loosened, Prostration! to Pašupathy!" In the first Prapāṭhaka of the Chāndogya-Upanishat, it is said that the Asuras were unable to conquer the Devas, owing to their bondage to this Darkness, but the Devas, who are also bound by this Darkness as the Yajur-veda says, "यथावैमनुष्याः एवंदेवा अग्रेआसन् ते अकामयन्त पाप्मानं मृत्यं अपहत्यदैवीं संसदं गच्छेमइति" (There were Devas as there are men. They thought "Let us all by destroying darkness or sin or ignorance, reach the Divine presence.") They were able to conquer the Asuras by the power of the Praṇava Upāsana or the Udgītavidyā", vide also the Vājasaneyi text. "सवाएषादेवताएतासां देवानां पाप्मानंमृत्यं अपहत्य" God the Višva-Chaitanya, is all powerful and Omniscient, He being eternally free from Sin or Darkness. He is Apahatapāpmā. "चैतन्यमितिविश्वस्य सर्वज्ञानक्रियात्मकम्" Individual souls get their dark-

ness dispelled by the grace of the Supreme Lord as the Sutra "अनुकृतेस्तस्यच" explains.

नशिवेनविनाकिंचित्प्रवृत्तमिहविद्यते ।
तत्प्रेरितमिदंसर्वंतथापिसनदुष्यति ॥
स्वाभाविकोमलः पुंसांसहिसंसारयत्यमून् ।
संसारकारणंयत्तु मलमायाद्यचेतनम् ॥
तत्कथंसंप्रवर्तेतशिवसान्निध्यमन्तरा ।
यथामणिरयस्कान्तः सान्निध्यादुपकारकः ॥
अयसश्चलतस्तद्वत्शिवोप्यस्येतिसूरयः ।
ननिवर्त्तयितुंशक्यं सान्निध्यंसहकारणम् ।
अधिष्ठाताततोनित्यं अज्ञानात्मगतःशिवः ॥

There is nothing that is not directed by Šiva. All these are directed by Šiva, yet He is not blamed. Mala (impurity or ignorance) is in-born with the soul. It is this Mala that thrusts these souls into Samsāra (going round and round). The cause of this Samsāra is the inert nonsentient Mala and Māya. But how can these act except in the presence of Šiva. Just as the magnet is helpful to the movement of iron by its mere presence, so Šiva, say the wise, is helpful to this. This presence which is the instrumental cause cannot be removed. Hence Siva present in Avidyā (ignorance) and Avidyā-bound soul (Pašu) is the Eternal Adhishṭātṛi (President, Over-Lord, Super-Spirit).

दशार्थज्ञानसिद्ध्यर्थं इन्द्रियेष्वपिसत्स्वपि ।
त्रिकालभाविनोचावान् स्थूलात्सूक्ष्मानशेषतः ॥
अणवोनैवजानान्तिमायाणवमलावृता ।
असत्स्वपिचसर्वेषु सर्वार्थज्ञानहेतुषु ॥
यद्यथावस्थितंवस्तु न त्त्थैवसदाशिवः ।
अयन्तेनैवजानाति तस्मात्सर्वज्ञउच्यते ॥
सर्वात्मापरमैरेजिर्गुणैर्नित्यसमन्वयात् ।
स्वस्मात्परात्मविरहात् परमात्माशिवःस्वयम् ॥

Though equipped with ten senses which are the means of deriving knowledge, the souls are incapable of knowing the

grosser and subtler things of the past, present and future, for they are enveloped by Mala and Māya. Though void of these equipments which are the means of deriving knowledge, Śiva, without any effort on His part knows the true nature of all things. Hence He is Omniscient. As these qualities abide in Him, the Spirit of all, eternally, and there being no other Supreme Being than Himself, Śiva is Himself the Paramātman".

Śiva is thus defined in the Vātuḷa-āgama

शिवस्यलक्षणंवक्ष्येसमासात्श्रुणुषण्मुख ।
शिवंपरात्परंसूक्ष्मं नित्यंसर्वगमव्ययम् ।
अनिन्दितमनौपम्यं अप्रमेयमनामयम् ।
शुद्धत्वात्शिवमुद्दिष्टं पराद्रूर्ध्वंपरात्परम् ।
व्योमातीतात्परंसूक्ष्मं नित्यंकारणशून्यतः ।
व्याप्तत्वात्सर्वगंप्रोक्तं अक्षीणादव्ययंभवेत् ।
अमलोअनिन्दितंग्राह्यं असादृश्यादनौपमम् ।
प्रमाणव्यतिरिक्तत्वात् अप्रमेयमितिस्मृतम् ।
इत्येतैर्लक्षणैर्युक्तं शिवरूपमिहोच्यते ॥

"Hear from me in brief the characteristics of Śiva, who is Love. Śiva transcends all things, is Subtle, Eternal, Omnipresent, Void of decay, incorruptible, incomparable, Immeasurable and Void of pains. It is called Śivam being pure. It is Parātpara, transcending all great things; Being subtler than ether it is Sūkshma; Having nothing for its source or cause, it is Nitya. Being present everywhere it is Sarvaga. Being void of decay it is called Avyaya. Not being bound by Mala, it is Incorrupt. There being nothing that can equal it, it is called Anaupama. As it cannot be measured, it is Aprameya."

(To be continued.)

A. R.

A NEW MANUAL OF ASTROLOGY *

There is no doubt that the study of astrology has been making rapid strides for some years past, through the labours of specialists who are successfully building on the researches of the ancients. Many students may not fail to remember the sensation produced last year when Mons. Pierre Piobb brought out his annotated translation, in French, of Robert Fludd's "Traité D'Astrologie Générale", a work which is weighty in every sense of the word. Its Publisher Mons. H. Daragon now presents us with a copy of the dainty, neat, newly-written volume of Mons. A. de Thyane on the subject of practical astrology. It is, as its name indicates, an essentially working manual summing up the substance of astrology in about a hundred pages. The author would appear to have been a keen votary of the science for a long number of years, and has, in consequence, been able to do full justice to his performance by drawing on his rich store of knowledge based on his varied, personal experience, which is so useful and expedient in developing an empirical science like astrology. Before we can formulate a law in astrology, it is necessary to subject our conclusions to a rigid process of practical testing in the light of a number of known instances. In this manner we gradually get over the purely experimental, hypothetical or tentative stage, and pass into the domain of scientific certainty. Later on we become absolutely certain of our readings. The exact significance of the planets Uranus and Neptune is becoming known day by day, and in a few years every factor of uncertainty regarding them will have become things of the past. Mons. A. de Thyane explains to the reader, without reserve or obscurity, every important point connected with the horoscope,——its component parts, its casting and its judgment,——and winds up with a pointed consideration of the important themes, to wit, health and disease,

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* A de Thyane: Petit Manuel pratique d'Astrologie; H. Daragon, Editeur, 96—98, Rue Blanche, Paris (IXe); 1909; pp. 108; 1 Franc.

the hyleg, riches, love and marriage, children, friends and enemies, travel, profession and honour. There is a specially compiled astrological glossary at the end of the book, which should, surely, prove useful to beginners in astrology, for whom the book is, presumably, primarily intended. On the whole we should say the book is exceedingly clear, concise and full, as far as the judgment from the Radix is concerned, though we regret to find that the author has omitted to delineate the influence of Neptune, when posited in different signs and houses and when in aspect to other planets, on the score that its significance is uncertain and not yet properly made out. We think, on the other hand, that the Neptunian influence in a given horoscope is as nearly clear as that of any other planet, and we affirm so, from a first-hand experience of many nativities. On p. 70, in line 1, there is an error which should be corrected ('Saturne dans le Lion' must have been 'Saturne dans le Capricorne'). The question of 'directions' is not tackled at all, and the author assigns the following reasons for such a procedure (p. 101):—

"1. Parce que la place nous manquait.

2. Parce que c'est la partie moins sûre de toute l'astrologie ....et pent-être faut-il se réjouir qu'il en soit ainsi.

3. Parce qu'elle offre des difficultés trop grandes pour les commençants."

We do not know whether the first can be advanced as a legitimate reason at all, but, with the third we may, in a measure, agree, though from the second we are obliged to totally dissent, as it all depends upon the system of 'directing' which the practitioner cares to adopt. "Primary directions" as taught by Simmonite and Pearce yield the best results, and yet the astrologer cannot be too wary in 'rectifying' the horoscope so as to arrive at the true Ascendant without which they can be but of small avail.

V. V. R.

NOTES AND COMMENTS.

The following Communication under the heading, "The Śaiva Religion and Śaiva Advaita Siddhānta Philosophy," appears in *The Hindu Organ*, Jaffna, dated October 27, 1909:—

The above is the title of the paper read by Mr. J. M. Nallasvāmi Pillai B. A., B. L., the ardent worker in the cause of the Siddhānta, before the convention of Religions at Calcutta. The July Number of the Siddhānta Dipikā is entirely devoted to the publication of this instructive article and when we were poring through its pages with the rapidity associated with the short respite after business, the merit of the work arrested our attention so much so that we resolved to notice its contents in these colums for the benefit of our readers.

Time was when our noble religion, the Sanātana Dharma commonly known as Hinduism took a back seat in the public arena of religious thought, owing to misinterpretation and misrepresentation on the one hand and paucity of qualified expositors on the other, but thanks to the labours of eminent savants of the West and the East, among whom no doubt there were prejudiced writers too, the tide has changed and with the recent revival which spread like wild fire following the heels of the illustrious Svāmi Vivekānanda of Chicago fame, the religion of our forefathers is once more to the forefront of civilisation, light and leading. The task is not yet done. Hinduism is a general name for all religious thoughts having for their basis the sacred Vedas and, broadly speaking, we have the Dvaita school—dualists who emphatically assert the separate existence of God and Soul; Višishtādvaita school—qualified non-dualists who postulate a closer relationship emphasising on the special qualities of Param; the Kevala Advaita monists who believe in the one universal Ātman; and the Šuddha Advaita—pure non-dualists who explain that Advaita is not one, nor two, but non-dual, non-separateness, *ananya*. The several aspects of the question have been discussed by great Āchāryas—Masters—Madhva, Rāmānuja, Šaṅkara and Šrikaṇṭha respectively, and what has been before the educated world under the name of Vedānta is the monistic school of Šaṅkarāchārya. Among these the exposition of Sri Nilakaṇṭha is the oldest and the least known to the English-knowing people and it, the Nilakaṇṭha Bhāshyam, is the accepted authority of the Šaivites as establishing the truth, the true end, the Siddhānta of the Advaita.

This phase of thought which clears many a knotty point met with in the others schools of philosophy, and offers a practical religion to suit the various stages and conditions of man has yet to be held up before the world as the common basis of the different systems of philosophy, as the oldest living faith having Love as its central doctrine, and as the higest pinnacle towering above all the rest, with no contemptuous disregard of them, but with the ladder-way of Love inviting them to a higher standpoint, for a larger perspective. Much of the Siddhānta Literature, though made available to the Tamil-knowing people, remains a sealed book to others and much more is still in *olā* (palm-leaf) manuscripts, piled up in the *Ādhīnams* in India, at the mercy of rats and white-ants. If, in this enlightened age, efforts are not made to bring this store of knowledge within the reach of all, what may become of it in the future, and what the future generations will say as regards our responsibility in the matter, are worthy of our serious thought.

We do not hesitate to say that Mr. Nallasvāmi Piḷḷai was urged by such serious considerations, while he embarked on his mission of love, in translating and publishing works on the Siddhānta, and in conducting the valuable journal called the Siddhānta Dīpikā, with great self-sacrifice and perseverance. To the few books in English on the Siddhānta, we understand, another important work is shortly to be added in the translation of Šrī Nilakaṇṭha Bhāshyam on the Vedānta Sūtras. It is our earnest hope that others will join him in this field of work, and earn the thanks of their co-religionists and all seekers after Truth.

Though all the works of this writer are, by magnitude and contents, worthy of long and careful study, none is so remarkable as the paper now before us for its conciseness, and clear statements of the salient points, and for the author's depth of thought and breadth of view. After dwelling on the antiquity of Šaivism as testified to by the hymns of the Ṛig and Yajur Vedas, he quotes amply from the Upanishats to show that it was the predominant religion of the past, and that the rituals of the Vedic sacrifices conducted according to the Brahmanas were modified into the more spiritual worship carried on in the temples according to the Āgamas, the mantras being the same in both cases. The quotation from the Kena Upanishat, where our Mother Umā instructs Indra and other gods (devas —the celestials) about the greatness of Brahman, strengthens the position and the inner meaning of Tripuradahanam, Dakshayāgam, Tirukkalyāṇam etc., throwing further light on the point. The true relation of the Purāṇas

and Itihāsas as popular commentaries on the Vedas and Upanishats is mentioned, and the Bhagavat Gītā, one of the three principal books (Prasthānatraya) of the northern schools of Vedānta, is shown to be an epitome of the Švetāçvatara Upanishat quoted by the southern school, specially known as the Siddhānta. We are then led into Modern Šaivism and the esoteric meaning of temple worship, followed by an exposition of the attributes of God (Patilakshaṇa). The doctrines of Grace and Love, of Jñānaçakti and Māyāçakti, and of the Āṇavamala and Gurudikshā, are briefly explained, and we are treated to a discussion of the true meaning of Advaita and the natute of the soul: and this is followed by a brief notice of the practical aspect of Šaivism which is shown to be an Eclectic Philosophy and an Universal Religion, bringing itself into agreement with every shade of thought in the vast field of Religion and Philosophy.

Those who are ignorant of the true spirit of Šaivism and charge it with fostering caste and rituals, would do well to remember that the higher aspect of it is yet unknown to them and what they are familiar with are the abuses of frail humanity in spite of the teachings and warnings of their Masters. It is Šaivism that has canonised chaṇḍāḷas, erected temples for them and offers worship at their feet as they would to God Himself. "A chaṇḍāḷa though a person is, if he utters the name of Šiva, converse with him, live with him, dine with him" is the teaching of Šaivism and our Saint Tirunāvukkaraçu Swami emphatically declares that if a devotee of our Lord is found even among the beef-eating, dirty, deformed and diseased *pariahs*, he is the God to be worshipped by us.

The few Western scholars, clergymen to boot, who had the opportunity of studying the Siddhanta have expressed their admiration, and among them are to be found Rev. Dr. Pope, Rev. Goodwill, Rev. Goudie whose opinions are quoted in the paper. We sincerely hope that every English-educated Šaivite will read and study this paper carefully, as a first course, in order to understand the pre-eminence of his religion, to follow the Right Path to Sayujya and to be thankful to the Gracious Lord for letting him be born in the Religion of Truth—the Šaiva Siddhanta. After his researches into all the Šastras, he will surely say with us that it is equally good, as the last course.

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The Rosicrucians or Brothers of the Rosy cross are as a class of mystic closely allied to the Āgamāntic orders of the "Rasāyana school" of mystics. We are glad to be able to furnish our Readers with a few excerpts from Hargave Jennings' wonderful book, "The Rosicrucians: Their Rites and Mysteries." The quotations we offer bear particular relation to the teachings of the Brotherhood on Creation, Alchemy, Music, etc:

"The Rosicrucians, through the revelations concerning them of their celebrated English representative, Robertus de Fluctibus, or Robert Fludd, declare, in accordance with the Mosaic account of creation—which, they maintain, is in no instance to be taken literally, but metaphorically—that two original principles, in the beginning, proceeded from the Divine Father. These are Light and Darkness, or form or idea, and matter or plasticity.

"The Rosicrucians held that, all things visible and invisible having been produced by the contention of light and darkness, the earth has denseness in its innumerable heavy concomitants downwards, and they contain less and less of the original divine light as they thicken and solidify the grosser and heavier in matter. They taught, nevertheless, that every object, however stified or delaved in its operation, and darkened and thickened in the solid blackness at the base, yet contains a certain possible deposit, or jewel, of light—which light, although by natural process it may take ages to evolve, as light will tend at last by its own native, irresistible force upward (when it has opportunity), can be liberated; that dead matter will yield this spirit in a space more or less expeditious by the art of the alchemist. There are worlds within worlds—we, human organisms, only living in a *deceiving, or Buddhistic, 'dreamlike phase' of the grand panorama*. Unseen and unsuspected (because in it lies magic), there is an inner magnetism, or divine *aura*, or ethereal spirit, or possible eager fire, shut and confined, as in a prison, in the body, or in all sensible solid objects, which have more or less of spiritually sensitive life as they can more successfully free themselves from this ponderable, material obstruction.

"Now a few words as to the theory of alchemy. The alchemists boasted of the power, after the elimination and dispersion of the ultimate elements of bodies by fire (represented by the absent difference of their weights before and after their dissolution), to recover them back out of that exterior, unknown world surrounding this world: which world men reason against as if it had no existence, when it has real existence; and

in which they were in ignorance in their 'Pre-State,' as they will be (perhaps also in ignorance) in their 'After-State.' It is this other world (just off this real world) into which the Rosicrucians say they can enter, and bring back, as proofs that they have been there, the old things (thought escaped), metamorphosed into new things. This act is *transmutation.* This product is magic gold or 'fairy gold,' condensed as real gold. This growing gold, or self-generating and multiplying gold, is obtained by invisible trasmutation (and in other light) in another world out of this world; immaterial to us creatures of limited faculties, but material enough, farther on, on the heavenly side, or on the side *opposite* to our human side. In other words the Rosicrucians claim not to be bound by the limits of the present world, but to be able to pass into this next world (inaccessible only in appearance), and to be able to work in it, and to come back safe (and self-same) out of it, bringing their trophies with them, which were gold, obtained out of this master-circle, or outside elementary circle, different from ordinary life, though enclosing it; and the *elixir vitæ*, or the means of the renewal or the perpetuation of human life through this universal immortal medicine, or *magisterium*, which, being a portion of the light outside, or magic, or breath of the spirits, fleeing from man, and only to be won in the audacity of God-aided alchemic exploration, was independent of those mastered natural elements, or nutritions, necessary to ordinary common life.

"The Rosicrucian Cabala teaches that the three great worlds above —Empyræum, Ætheræum, and Elementary Region—have their copies in the three points of the body of man: that his head answers to the first; his breast, or heart, to the second; and his ventral region to the third.

"The following is a fair view of the Rosicrucian theory concerning music. The whole world is taken as a musical instrument; that is, a chromatic, sensible instrument. The common axis or pole of the world celestial is intersected—where this superior diapason, or heavenly concord or chord, is divided—by the spiritual sun, or centre of sentience. Every man has a little spark (sun) in his own bosom. Time is only protracted consciousness, because there is no world out of the mind conceiving it. Earthly music is the faintest tradition of the angelic state; it remains in the mind of man as the dream of, and the sorrow for, the lost paradise. Music is yet master of the man's emotions, and therefore of the man."

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OUR BOOK-SHELF.

The following Exchanges have been received since the publication of our last number :—

1. Reason. Nov. 1909.
2. The Hindu Spiritual Magazine. Nov. 1909.
3. The Brahmavādin, Decem. 1909.
4. The Mahā-Bodhi and the United Buddhist World, Decem. 1909.
5. Modern Astrology. Nov. 1909; Decem. 1909.
6. The Critic, 9th Decem. 1909.
7. Theosophy in India, Nov. 1909; Dec. 1909.
8. The Open Court, Nov. 1909.
9. The Theosophist, Decem. 1909.
10. The Vegetarian Magazine, Aug. 1909.
11. Prabuddha Bhārata, Nov. 1909,
12. The Health Record, Nov. 1909.
13. The Public, Oct. 29, Nov. 5, Nov. 12, and Nov. 19, 26 of 1909.
14. The Carlylean, November 2nd Week, 1909.
15. The Indian Nation, Nov. 22, Nov. 29, Dec. 6 and Dec. 13 of 1909.
16. The Ārya Patrikā, Nov. 20, Nov. 27, Dec. 4, 11, and 18, of 1909.
17. The Harbinger of Light, Dec. 1909.
18. The Hindu Organ, Nov. 24, Dec. 1, 8, 15 and 22 of 1909.
19. இந்து சாதனம், Dec. 1 and 15, of 1909.
20. லோகானுகூலன், Dec. 11, 1909.
21. இந்தியா, Nov. 27 and Dec. 11 and 25, of 1909.
22. சூரியோதயம் (L'Aurore) Nov. 28, 1909.
23. The Theist (ஆஸ்திகன்) Nov. 1909.
24. The Indian Student, Nov. 1909.
25. Krishṇa Sūkti, October 1909.
26. Industrial India, September. 1909.
27. The Astrological Magazine, Septem. 1909.
29. செந்தமிழ், சௌமிய ௵ கார்த்திகை ௴
29. The Herald of the Golden Age, October 1909.
30. The Trained Teacher, Dec. 1909.
31. The Kalpaka, Dec. 1909.
32. Luzac's Oriental List and Book Review, July—Aug. 1909.
33. The Oriental Mystic Magaznie, Dec. 1909.

The following books are awaiting Review:—

1. P. Nārāyaṇa Aiyyar. On Vidyās, with special reference to Shoḍaśa-kalā-purusha-Vidyā, 1909.

2. Pandit R. S. Vedāchalam. Winter Lectures on the Philosophy of Šaiva-Siddhānta and Rāja-yoga, 1906.

3. A. Porte Du Trait Des Ages. L'Envoûtement (Histoire d'une Suggestion), 1908.

4. Dr. Phil. Wilhelm Jahn. Das Saurapurāṇam, Ein Kompendium spätindischer Kultur-geschichte und des Šivaïsmus, 1908.

5. L'Année linguistique Publiée sous les auspices de la Société de Philologie, Tome III——1905—1907, 1908.

6. Vox Stellarum or Moore's Almanac for 1910, 1909.

7. Ptolemy's Tetrabiblos or Quadripartite, by J. M. Ashmand, 1896.

8. Zeitsehrift der Deutschen Morgenländischen Gesellschaft, Achter Band, IV Heft, 1854.

9. Dr. Paul Deussen. Die nachvedische Philosophie der Inder, 1908.

10. C. V. Svāminatha Aiyyar. Godward Ho! A Symposiums.

11. Julien Vinson. Le premier vocabularie tamoul imprimé, pp. 7; 1909.